

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ،
وإِنَّمَا نُوفُّوهُ الْجُورُ ثُمَّ يَوْمَ الْقِيَامَةِ،
فَمَنْ زُحِرَ عَنْ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ،
وَمَا الْجَنَّةُ إِلَّا مَنَعُ الْغُرُورِ ﴿١٨٥﴾
آل عمران ١٨٥

«Every soul will taste death. And only on
Resurrection Day will you be given your
full compensation. Whoever is removed
from the Fire and admitted to Jannah has
surely attained success. And what is the
life of this world except the enjoyment of
delusion. »

[Āl 'Imrān 3:185]

الجنائز: أحكام وعظات FUNERALS REGULATIONS & EXHORTATIONS

SECOND EDITION

مُحَمَّدُ الْجِبَالِي

MUHAMMAD AL-JIBĀLĪ

INCLUDES WORKS BY

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مَنْشُورَاتُ الْكِتَابِ وَالسُّنَّةِ

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TABLE OF CONTENTS

TABLE OF CONTENTS v

PRELUDE xv

Opening Sermon	xv
Defining Our Mission	xvii
1. Correcting Our Beliefs and Practices (xviii)	
2. Inviting to the True <i>Dīn</i> (xix)	
3. Warning Against Deviant Beliefs and Practices (xx)	
4. Purifying the Sunnah (xx)	
5. Liberating the Islāmic Thought (xx)	
6. Presenting the Islāmic Solution (xxi)	
Conclusion (xxii)	
Technicalities	xxii
Transliteration (xxii)	
Translating and Referencing Qur’ān and <i>Ḥadīth</i> (xxiv)	
Notable Utterances (xxv)	

PREFACE xxvii

The Inevitable Journey	xxvii
This Book	xxvii
General Description (xxvii)	
Sources and References (xxviii)	
Practical Considerations (xxx)	
Additional Material (xxx)	
Understanding Issues of <i>Ghayb</i>	xxx
Acknowledgements	xxxi

CHAPTER 1

INTRODUCTION 1

A Lively Lesson from Death	1
A Taste that No Human-Being Is Spared (1)	
No Hiding from Death (3)	
Preparing for the End	4

Distractions of the Worldly Life (4)	
Rest in Death? (5)	
Ready for Death? (6)	
Important Provisions from This Life (6)	
Frequent Remembrance of Death (7)	
Beware of Their Ways	8
Sincerity in Performing Acts of Worship	9
A Word Concerning <i>Bid'ahs</i>	12

CHAPTER 2

ARRIVAL OF DEATH 15

What a Dying Person Should Do	15
Good Thoughts about the Lord (15)	
Between Fear and Hope (15)	
Loving to Meet Allāh (16)	
Returning the People's Rights (17)	
Final Instructions and Will (19)	
What to Do for a Dying Person	19
Prompting with the <i>Shahādah</i> (19)	
Avoiding Sinning and Innovations (22)	
Presenting Islām to Non-Muslims (22)	
What to Do When a Person Dies	23
Closing the Eyes (23)	
Supplication (24)	
Covering the Entire Body (25)	
Hurrying with the Funeral (25)	
Burial in the Place of Death (26)	
Paying off the Debts (27)	
Miscellaneous Innovations	32

CHAPTER 3

GRIEVING & MOURNING OVER THE DEAD 33

Submission to Allāh's Decree	33
Patience (33)	
<i>Itisāb</i> (34)	
Patience and <i>Ihtisāb</i> for Losing a Child (35)	
<i>Istirjā'</i> (36)	
Permissible Acts of Grieving	38

Uncovering and Kissing the Dead Person (38)	
Weeping (39)	
Mourning	40
Definition (40)	
Mourning up to Three Days (41)	
A Widow's Mourning (42)	
Mourning for Less than Three Days (42)	
Men's Mourning? (45)	
Woes of Wailing	45
Wailing Is an Act of <i>Jāhiliyyah</i> (46)	
The Prophet's Covenant Against Wailing (46)	
Wailing Is an Act of Disbelief (47)	
No Exception (47)	
Punishment in the Grave and the Hereafter (47)	
Reason for the Punishment (49)	
Announcing Death	49
Defining <i>Na'y</i> (49)	
Prohibition of <i>Na'y</i> (50)	
Permissible forms of <i>Na'y</i> (50)	
Other Prohibited Acts of Grieving and Mourning	53
Hitting the Body and Tearing the Clothes (53)	
Shaving the Hair (54)	
Disheveling the Hair and Scratching the Body (54)	
Growing the Beard as a Sign of Mourning (54)	
Condolence	55
Virtue of Consoling the Muslims (55)	
A Show of Kindness and Concern (55)	
What to Say? (56)	
Duration of the Consolation (58)	
Making Food for the Deceased's Family (61)	
Rubbing over an Orphan's Head (62)	
Designating a Place for Receiving Condolences? (62)	
Question/Answer Summary	63
Miscellaneous Innovations	64
Dealing with the Body (64)	
Announcement of Death (65)	
Grieving and Mourning (65)	
Condolences (66)	

Various Acts (67)

CHAPTER 4

SIGNS OF GOOD AND EVIL ENDS 69

Introduction	69
Signs of a Good End	69
Evidences for Good Signs	70
Saying the <i>Shahādah</i> (71)	
Sweat on the Forehead (72)	
Dying on Friday (72)	
Martyrdom on the Battlefield (73)	
Plague (75)	
Abdominal Illness (76)	
Pleurisy (76)	
Defending One's Property (77)	
Guarding in Allāh's Way (78)	
Dying While Doing a Good Deed (78)	
Execution by an Oppressive Ruler (80)	
Praise by Righteous Muslims (80)	
Miscellaneous Signs (82)	
Untrue Signs	86
Signs of an Evil End	86
Evidences for Bad Signs	87
Dying While in a State of Disbelief (87)	
Dying while Performing an Act of Disobedience (88)	
Committing Suicide (88)	
Refusing to Say the <i>Shahādah</i> at the Time of Death (90)	
Addiction to Alcohol (91)	
Ill-Treating the Parents and Lacking <i>Ghayrah</i> (92)	
Sudden Death (92)	
Dying Before Repenting from a Major Sin (92)	

CHAPTER 5

WASHING THE BODY 95

Reports from the Sunnah	95
Washing Zaynab, the Prophet's Daughter (96)	
Washing Allāh's Messenger (97)	
Covering the 'Awrah	98

Special Cases	101
Washing a Spouse (101)	
Washing a Man in a State of <i>Ihrām</i> (101)	
Washing Martyrs? (102)	
Reward for Washing a Muslim	104
Taking a Bath after Washing a Body	105
Question/Answer Summary	106
Practical Procedure	108
Funeral Homes, Legal Documents, and Fees (108)	
Washing Supplies (109)	
Washing Sequence (110)	
Miscellaneous Innovations	111

CHAPTER 6

SHROUDING THE BODY 113

Recommended Shrouds	113
A Good Shroud (113)	
Number of Sheets (115)	
The Shroud's Color (116)	
Perfuming the Shroud (117)	
Moderateness in the Shroud (118)	
Special Cases	119
Shrouding a Man in a State of <i>Irām</i> (119)	
Lack of a Good Shroud (119)	
Shrouding Martyrs (121)	
Additional Shrouding for Martyrs (121)	
Shortage of Shrouds (123)	
Reward for Shrouding a Muslim	125
Question/Answer Summary	125
Miscellaneous Innovations	126

CHAPTER 7

CARRYING AND FOLLOWING THE *JANĀZAH* 129

Ruling	129
Carrying the <i>Janāzah</i>	130
The Bier (130)	
The Bearers (131)	
How to Carry the Body (131)	

<i>Wudū'</i> for The Bearers (132)	
Virtue and Rewards in Following a <i>Janāzah</i>	132
Reminding of the Hereafter (132)	
Two Great Chunks (132)	
Among the Qualities Leading to <i>Jannah</i> (134)	
Recommended Acts	134
Hurrying with the <i>Janāzah</i> (134)	
Walk or Ride? (138)	
Standing for the <i>Janāzah</i> ? (139)	
Prohibited and Disapproved Acts	140
Wailing and Fire (140)	
Other Sounds (141)	
Women Walking with the <i>Janāzah</i> ? (143)	
Transporting the <i>Janāzah</i> in a Car? (143)	
Transporting the <i>Janāzah</i> in a Closed Coffin (144)	
Question/Answer Summary	145
Miscellaneous Innovations	145

CHAPTER 8

THE JANĀZAH PRAYER 147

Ruling	147
Exceptions to the Ruling	148
A Child Dying before Puberty (148)	
An Early Fetus (150)	
Martyrs (151)	
Praying <i>Janāzah</i> for the Sinful	153
Sinful Muslims (153)	
Those Who Have Repented (154)	
Those Who Die While in Debt (155)	
Non-Muslims	157
Hypocrites (157)	
Disbelievers (160)	
<i>Janāzah</i> Prayer in Absentia	162
Where to Perform the <i>Janāzah</i> Prayer	165
At the <i>Muṣallā</i> (165)	
In the <i>Masjid</i> (168)	
Amidst the Graves? (168)	
In a Graveyard (168)	

At a Specific Grave (169)	
Preparing for the Prayer	171
<i>Wudū'</i> (171)	
Praying in <i>Jamā'ah</i> (172)	
Who Leads the Prayer? (173)	
Number of People in the Prayer (175)	
Arranging the Rows (176)	
Position of the <i>Imām</i> (178)	
Position of the Deceased's Head (178)	
Multiple Bodies (179)	
Prohibited Times (181)	
Mentioning the Deceased's Name (182)	
Manner of Performing the Prayer	182
Raising the Hands (185)	
Supplications (191)	
The <i>Taslīm</i> (196)	
Voice Level in <i>Taslīm</i> (197)	
Coming Late to Join the <i>Janāzah</i> Prayer (198)	
Question/Answer Summary	199
Practical Procedure	201
Miscellaneous Innovations	202

CHAPTER 9

BURIAL 205

Ruling	205
Dealing with Disbelievers	205
Burial (205)	
Separate Graveyards (208)	
Burial Places	209
Graveyards (209)	
The Location of Death (210)	
The Battlefield (210)	
In The Houses? (211)	
Burial Time	212
Hurrying the Burial (212)	
The Three Prohibited Times (212)	
Burial During the Night (212)	
Grave Description	214

Wide, Deep, and Good (214)	
A Hole vs. a <i>Laḥd</i> (215)	
Practical Considerations (217)	
Who Lowers the Body	218
Men (218)	
Relatives (219)	
Husband (220)	
No Intercourse (221)	
Burying the Body	222
Entering From the Feet-Side (222)	
How to Place the Body (224)	
What to Say (224)	
Multiple Bodies in One Grave (225)	
Throwing Three Handfuls (227)	
Disinterment (227)	
Practical Considerations (228)	
After the Burial	229
Supplicating (229)	
Reminding the People Near the Grave (229)	
Raising the Grave a Hand-Span (240)	
Mounding the Grave (240)	
Marking the Grave (241)	
Spreading Pebbles over a Grave? (241)	
Taking a Bath (241)	
Wrong Acts Related to Making Graves	242
Plastering a Grave (242)	
Building-up a Grave (242)	
Raising a Grave (242)	
Writing on a Grave (244)	
Ways of the Disbelievers (244)	
Question/Answer Summary	245
Miscellaneous Innovations	247
Before the Burial (247)	
During the Burial (247)	
After the Burial (248)	

CHAPTER 10	
VISITING THE GRAVES 249	
Ruling	249
Women's Visits to the Graves	251
Ruling (251)	
Frequent Visits (254)	
Visiting Disbelievers' Graves	255
Ruling (255)	
Purpose of the Visit (256)	
What to Say? (256)	
Etiquettes of the Visit	257
Purposes (257)	
Quietness (257)	
Supplicating (258)	
Raising the Hands with the Supplication (261)	
Facing the <i>Qiblah</i> While Supplicating (261)	
Wrong Acts Related to the Visit	262
Saying Things That Would Anger Allāh (262)	
Facing the Graves in Prayer (262)	
Praying among the Graves (263)	
Making the Graves Places of Prayer (264)	
Gathering or Celebrating by the Graves (267)	
Traveling to Visit the Graves (268)	
Reciting Qur'ān over the Graves (269)	
Sacrificing Animals Near the Graves (270)	
Walking with Shoes among the Graves (271)	
Sitting or Standing on a Muslim's Grave (272)	
Going to Toilet among the Graves (273)	
Placing Flowers, Branches, or Leaves on a Grave (273)	
Lighting Candles by a Grave (275)	
Mutilating or Disturbing the Bodies (275)	
Question/Answer Summary	277
Miscellaneous Innovations	278
Specific Days and Times (278)	
Unsubstantiated Rituals (279)	
Praying and Reciting Qur'ān (280)	
The Prophets and Righteous (280)	
Various Acts (282)	

REFERENCES 283

ARABIC TERMS 285

A: Glossary of Common Terms	285
B: Index	294

PRELUDE

Opening Sermon

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ،
وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا.
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.

Al-ḥamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our souls' evils and our wrong doings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ.
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allāh — alone without any partners. And I bear witness that Muḥammad (ﷺ) is His 'abd (servant) and messenger.¹

«يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ،
وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ» آل عمران ١٠٢

«O you who believe! Revere Allāh the right
reverence, and do not die except as Muslims.»²

¹ The above two paragraphs, together with the following three portions of Qur'ān, are called *Khuṭbat ul-Ḥājah* (the Sermon of Need). Allāh's Messenger (ﷺ) often started his speeches with this sermon, and was keen on teaching it to his companions. The *ḥadīths* in this regard are recorded by Muslim, Abū Dāwūd, an-Nasā'ī, and others, and are narrated by Ibn Ma'sūd, Ibn 'Abbās, and others (رضي الله عنهم). A full discussion of the various reports of this sermon is provided by al-Albānī in his booklet, "*Khuṭbat ul-Ḥājah*", published by al-Maktab ul-Islāmī, Beirut.

² *Āl 'Imrān* 3:102.

CHAPTER 1

INTRODUCTION

A Lively Lesson from Death

A TASTE THAT NO HUMAN-BEING IS SPARED

Death is a definite occurrence that every human will face and taste its bitterness. Every moment brings us closer to it, as Allāh (ﷻ) says:

﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ، وَإِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَمَةِ، فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ، وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ﴾ آل عمران ١٨٥

«Every soul will taste death. And only on the Day of Resurrection will you be given your full compensation. Whoever is removed from the Fire and admitted to *Jannah* has surely attained success. And what is the life of this world except the enjoyment of delusion.»¹

No human being is spared the agonies of death — not even the prophets and messengers. Allāh (ﷻ) says to his Messenger (ﷺ):

﴿وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ، أَفَإِن مَّتَّ فَهُمْ إِلَى الْخُلْدُِونَ﴾
﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ، وَبَلَّوْكُمْ بِالْشَّرِّ وَالْخَيْرِ فِتْنَةً، وَإِلَيْنَا تُرْجَعُونَ﴾ الأنبياء ٣٤-٣٥

«We have not granted immortality to any human

¹ Āl 'Imrān 3:185.

CHAPTER 2

ARRIVAL OF DEATH

What a Dying Person Should Do

As much as his senses allow, a dying person should try to conclude his life with good deeds that will guarantee for him *Jannah* and save him from all forms of punishment. As it becomes harder for him to maintain a balanced mode of action and speech, those attending him should help him in that.

GOOD THOUGHTS ABOUT THE LORD

A dying person should have good thoughts and hopes toward his Lord (ﷻ), remembering His great generosity, and looking forward to His blessings and forgiveness. Jābir Bin ‘Abdillāh (رضي الله عنه) reported that the Messenger (ﷺ) said:

« لا يموتن أحدكم إلا وهو يحسن الظن بالله تعالى. »

«None of you should die without having good expectations in Allāh (ﷻ).»¹

BETWEEN FEAR AND HOPE

A dying believer should be in a state of combined fear and hope: fearing Allāh's punishment for his sins, and hoping for His mercy. Anas (رضي الله عنه) reported that the Messenger (ﷺ) visited a young man who was dying. He asked him, « كيف تجدك؟ » «**How do you feel?**» He replied, “By Allāh, O Messenger of Allāh, I have hope in Allāh, and I fear my sins.” The Messenger (ﷺ) said:

¹ Recorded by Muslim and others.

«لَقِّنُوا مَوْتَاكُمْ "لَا إِلَهَ إِلَّا اللَّهُ"، مَنْ كَانَ آخِرَ كَلَامِهِ "لَا إِلَهَ إِلَّا اللَّهُ" عِنْدَ الْمَوْتِ دَخَلَ الْجَنَّةَ يَوْمًا مِنَ الدَّهْرِ، وَإِنْ أَصَابَهُ قَبْلَ ذَلِكَ مَا أَصَابَهُ.»

«Prompt your dying ones to say "*Lā ilāha illa 'Llāh.*" Anyone who concludes his speech at the time of death with "*Lā ilāha illa 'Llāh*" will enter *Jannah* one day, regardless of what happens to him prior to that.»¹

Ibn Mas'ūd (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«لَقِّنُوا مَوْتَاكُمْ: لَا إِلَهَ إِلَّا اللَّهُ، فَإِنْ نَفَسَ الْمُؤْمِنُ تَخْرُجُ رَشْحًا، وَنَفَسَ الْكَافِرُ تَخْرُجُ مِنْ شِدْقِهِ كَمَا تَخْرُجُ نَفْسُ الْحِمَارِ.»

«Prompt your dying ones to say "*Lā ilāha illa 'Llāh.*" Indeed, a believer's soul's departure is (easy) like sweating (because of this statement), whereas a disbeliever's soul departs from the side of his mouth (filthy and noisy) like a donkey's soul.»²

Uthmān (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«مَنْ مَاتَ وَهُوَ يَعْلَمُ أَنَّهُ "لَا إِلَهَ إِلَّا اللَّهُ" دَخَلَ الْجَنَّةَ.»

«Anyone who dies knowing that, "*Lā ilāha illa 'Llāh*" enters *Jannah*.»³

Jābir Bin 'Abdillāh (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«مَنْ مَاتَ لَا يَشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ.»

«Anyone who dies joining none with Allāh enters

¹ Recorded by Muslim, Abū Dāwūd, Ibn Ḥibbān, and others.

² Recorded by aṭ-Ṭabarānī in *al-Kabīr*. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2151).

³ Recorded by Muslim and Aḥmad.

*Jannah.*¹

The prompting is not done by merely uttering the *Shahādah* in the presence of the dying person so that he would hear it. Rather, he should be commanded and helped to utter it himself. Anas (رضي الله عنه) reported that Allāh's Messenger (ﷺ) visited a dying man of the Anṣār and said to him:

«يَا خَالَ، قُلْ لَا إِلَهَ إِلَّا اللَّهُ.»

«O my maternal uncle! Say, "*Lā ilāha illa 'Llāh.*"»

The man asked, "Am I your maternal or paternal uncle?" The Prophet (ﷺ) replied, «**Maternal.**» He asked, "Is it good for me to say, '*Lā ilāha illa 'Llāh*'?" He (ﷺ) replied, «**Yes!**»²

It is apparent from this *ḥadīth* that the man was slightly at loss of reason, as he was more interested in knowing his relationship to the Prophet (ﷺ) than saying the *Shahādah*. Yet, the Prophet (ﷺ) was keen to make him say it, and in the process answered his other question.

SUPPLICATING AND SAYING GOOD THINGS

When visiting a dying person, one should supplicate sincerely for him and say good things that give him glad tidings. This is covered in our discussion of sickness³. Umm Salamah (رضي الله عنها) reported that Allāh's Messenger (ﷺ) said:

«إِذَا حَضَرْتُمُ الْمَرِيضَ أَوْ الْمَيِّتَ فَقُولُوا خَيْرًا، فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ.»

«When you are present with a sick or dying person, say good things, because the angels endorse what you say (by saying *āmīn*).»

Umm Salamah (رضي الله عنها) added that when Abū Salamah (رضي الله عنه) died, she went

¹ Recorded by Muslim and Aḥmad.

² Recorded by Aḥmad; verified to be authentic by al-Albānī (*Aḥkām ul-Janā'iz* p. 20).

³ Part 1 of "The Inevitable Journey" series (Sickness: Regulations & Exhortations).